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THE ARMOURY

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(Continued on page 2 of Cover)

THE ARMOURY:

A Magazine of Weapons for Christian Warfare.

JULY 1874.

I.—ROMANISM IN SCOTLAND BEFORE THE REFORMATION.

SECOND ARTICLE.

WE resume the illustration of the state of religion and of the Church in Scotland immediately before the Reformation, from the poems of Sir David Lyndsay. In addition to what has been said in our former paper on this subject (see *Armoury* for May), it now remains for us to notice only two of Lyndsay's poems, the longest, however, of all that he produced, "The Monarchie," or "Ane Dialog betwix Experience and Ane Courteour," and the dramatic poem entitled "Ane Satyre of the Thrie Estaitis." In both of them will be found much that is to our present purpose.

The "Monarchie" contains internal evidence of having been finished in the end of the year 1553. Yet the first edition bears date 1552, and also bears to have been "imprintit at the command and expensis of Doctor Machabaeus, in Capmanhouin." Such was the printer's device for escaping the notice of the prelates in a time of danger and persecution; a device such as was resorted to in numerous instances when the work was, like this poem of Lyndsay's, full of matter calculated to arouse the ire of the Romish clergy. It is now well known that the poem was not printed at Capmanhouin—i.e., Copenhagen—but at St Andrews by John Scott.

The "Monarchie" is supposed to have been the last of all Lyndsay's productions, written indeed when his life was drawing near its close, and is interesting as exhibiting his most matured views on religious subjects. It sets forth, in fact, and has evidently been intended to set forth, the leading doctrines and great principles of the Reformation; and even in an "Epistle to the Reader" which is prefixed to it,—although it is really the book itself that is addressed, rather than the reader—what may without impropriety be called the Protestantism of the author is clearly displayed. He calls on his "lytill quhair" or book, to go forth bearing a message to one and another, and amongst others

"To faithful prudent pastors spiritual,
To noble earls, and lordis temporal,"

showing them the woes of mankind, and particularly of the Scottish nation, and

"Besekand [*beseeking*] them all lawis to suppress,
Inventit by mennis tradition
Contrar to Christis institution."*

He then speaks of the woes which have befallen Scotland "for breaking of the Lord's command," saying that

"His thrynfald [*threefold*] wand of flagellation
Has scourgit this poor realm of Scotland ;"

and

"That all thir [*these*] weiris [*scars*], this dearth, hunger, and pest,
Was not but for our sinnis manifest."

Again,

"Declare to them this mortal misery,
By sword and fire, dearth, pest, and poverty,
Proceeds of sin, if I can right descryve [*describe*],
For lack of faith, and for idolatry,
For fornication, and for adultry,
Of princes, prelates, with many ane man and wyve [*wife*] :
Repel the cause, then the effect belyve [*by and bye*]
Sall [*shall*] cease ; when that the people doth repent,
Then God sall slack His bow, whilk [*which*] yet is bente."

He urges the duty of repentance, and of seeking God in faith and the keeping of His commandments ; expressing strong confidence that thus will the nation's peace and safety be secured, and that

..and "Displayand Christis banner his [*high*] on height,
Their enemies of them sall have no might."

From this brief summary and these quotations, it will be seen that this preface to Lyndsay's poem is pure and high-toned in regard to religion and morality, and that the sentiments which he expresses are clothed in language worthy of their own excellence. We have seen enough already to make it appear no wonder that at a time when Romanism still was in the ascendant in Scotland, the St Andrews printer was afraid to put his name on the title-page of such a work ; the wonder rather is that the author had the courage to send it forth to the world with his.

The "Epistle to the Reader" is followed by "A Prologue of the Miserable Estate of this world," which has been very highly commended for its poetic merits, a subject, however, on which we do not propose to enter, preferring to direct attention to the refusal of the poet to invoke any heathen god or muse, as was the fashion with poets of his and preceding times, instead of which he declares his resolution to look for help to Him who gave wisdom to Solomon and grace to David, and their several gifts to Peter and to Paul. He says—

"I mon [*must*] besiek [*beseech*], right lawly [*lowly*] on my knee,
His heich [*high*] superexcellent Majestie,
That with His heavenly Spreit He may inspire
To write na thing contrary His desire."

* We follow in this paper the rule adopted in the former one, of modernising the orthography, for the convenience of readers unaccustomed to the old forms, wherever it can be done without marring the versification ; retaining the *is* at the end of words for our *s* or *'s* only where it makes an additional syllable. And here we may take opportunity to correct a mistake in a quotation in our former paper, where the Scotch verb *to syle* is explained as signifying *to assail*, whereas it signifies *to deceive*.

How thoroughly Lyndsay had imbibed the doctrines of the gospel, may be learned from the following lines concerning the death of Christ:—

“That Prince of Peace, most humyll [*humble*] and }
mansweit [*meek*] }

Whilk [*who*] under Pilate suffered passioun,
Upon the Cross, for our salvatioun.

“And by that cruel death intolerable,
Lowsit [*loosed*] we were from bands of Belial ;
And mairattour [*moreover*], it was so profitable,
That to this hour come never man, nor sall,
To the triumphant joy imperial
Of life, howbeit that they war never sa gude,
Bot by the vertew of that precious blude.

“From that fresh fountain sprang a famous flude,
Whilk [*which*] redolent river through the world }
yet rins [*runs*] }
As crystal clear, and mixed been with blude ;
Whose sound above the highest heavens dins,
All faithful people purging from their sins ;
Wherefore I sall beseik [*beseech*] His Excellence,
To grant me grace, wisdom, and eloquence ;

“And bathe me with those dulce [*sweet*] and balmy }
strands [*streams*] ; }
Whilk [*which*] on the Cross did speedily out-spring
From His most tender feet and heavenly hands ;
And grant me grace to write nor dyte [*indite*] }
no thing }
Bot till His heich [*high*] honour and loude loving ;
But [*without*] whose support there may na gude be wrought
Till [*to*] His pleasure,—gude workis, word, nor thought.”

These lines both set forth the doctrine of the gospel, and seem the utterance of the feelings of a true Christian poet ; and although they present no illustration of the corruptions of the Romish Church in Scotland at the period of the Reformation, we are persuaded that our readers will not think we have quoted too much, but will find it deeply interesting, to see how the doctrine preached by Wishart and Knox was also placed before the people of Scotland by a poet whose verses would be read where their voices could not reach. And such is the strain of the whole of the “Monarchie,” that it is impossible to doubt that it must have exercised a powerful influence in promoting the cause of the Reformation.

The “Monarchie” has been described as an “historical poem, which, like other universal histories at the revival of learning, begins with the creation of the world, and ends with the day of judgment.” But this is a very unfair description. It is a religious history, designed to unfold the providence of God towards the human race, and thus the theme affords opportunity for dwelling on sin, judgment, and mercy, on the scheme of salvation, and on the Church of Christ, Romish corruptions, and the necessity of reformation. In dealing with the latter topics, the poet both makes strong statements of the facts of the case, and displays great argumentative powers ; whilst, in his exhibition of corruptions and abuses, he indulges frequently in humour of that broad kind which

his Scottish readers even of the humbler classes could readily appreciate. Sometimes, also, his satire assumes a tone of indignant severity.

Having entered on his subject by an account of the Fall, in connection with which he brings in the doctrine of redemption by Jesus Christ, he interrupts the dialogue, to make "An Exclamation to the Reader, touching the writing of vulgar and maternal language," in which he not only justifies himself for using his mother tongue instead of Latin, but argues strongly against the use of Latin in the services of the Church. The following stanzas may be given as specimens:—

"Therefore I think ane great derisioun,
To hear thir [*these*] Nuns and Sisters, night and day,
Singand and sayand psalms and orisioun,
Not understanding what they sing or say,
But like ane stirling [*startling*] or ane papinjay [*parrot*],
Whilk lernit are to speak by lang [*long*] usage:—
Them I compare to birdis in a cage.

"Unlernit people, on the holy day,
Solemnitly [*solemnly*] they hear the Evangel sung,
Not knowing what the priest does sing nor say,
But as ane bell when that they hear it rung:
Yet, wald [*would*] the priests into their mother tongue
Pass to the pulpit and that doctrine declare
Till [*to*] lawid [*ignorant*] people, it were more necessare."

The following passage, from the Dialogue itself, may be quoted as illustrating Lyndsay's powers of humour, which he well employs to make apparent the degradation of the human soul implied in Romish idolatry. It is also interesting as stating the characteristics and accompaniments by which the saints most popular in Romish Scotland were distinguished in their images and pictures, as indeed they still are wherever Romanism exists; these generally having reference to some legend concerning the saint, and also guiding the people as to the particular matters in which the help of one saint or another should be more specially invoked. The Courteour says:—

"Father, yet ane thing wald [*would*] I speir [*ask*].
Behald [*behold*], in every kirk [*church*] and queir [*choir*]
Throch [*through*] Christendom, in burgh and land,
Images made with mennis hand,
To whom been given divers names;
Some Peter, and Paul, some John, and James;
Saint Peter, carvit with his keys;
Saint Michael, with his wings and weys [*scales*];
Saint Catharine, with her sword and wheel;
Ane hind set up beside Saint Geil [*Giles*].—
It war [*were*] too lang for till descryve
Saint Francis, with his woundis five;
Saint Tredwall als [*also*] there may be seen,
Whilk [*who*] on ane prik [*point, i.e., of a dagger*] hath both her
een [*eyes*];
Saint Paul, weil [*well*] paintit with ane sword,
As he wald [*would*] fecht [*fight*] at the first word.
Saint Appoline on altar stands,
With all her teeth intill her hands;
Saint Roche, weil [*well*] seisit [*seized, i.e., with the plague*], men
may see,

Ane byill [*boil*] new broken on his thye [*thigh*];
 Saint Eloye he doth stately stand,
 Ane new horse shoe intill his hand;
 Saint Ringan [*Ninian*], of ane rotten stock [*trunk of a tree*];
 Saint Dutthow bored out of a block;
 Saint Andrew, with his cross in hand;
 Saint George, upon ane horse rydand [*riding*];
 Saint Anthon [*Anthony*], set up with ane sow;
 Saint Bryde, weill [*well*] carvit with ane cow,
 With costly colours fine and fair.—
 Ane thousand moe [*more*] I might declare,
 As Saint Cosmo; and Damian;
 The soutar's saint, Crispinian.
 All thir [*these*] on altar stately stands,
 Priests cryand [*crying*] for their offerands [*offerings*],
 To whom we commons, on our knees,
 Doth worship all thir [*these*] imageries,
 In kirk, in queir [*choir*], and in the closter,
 Prayand [*praying*] to them our Pater-noster;
 In pilgrimage from town to town,
 With offerand [*offering*] and with orisoun,
 To them aye babbland [*babbling*] on our beads,
 That they wald [*would*] help us at our needs.
 —What differs this, declare to me,
 From the Gentiles' idolatry?"

To this very pertinent question, the aged sage, Experience, makes reply that there is really no difference at all, which he proves by pointing out how, as the ancient heathens sought help of one god in one emergency, and of another in another; so now the people cry to one saint or to another in preference, according to the nature of the case, and make

"Their superstitious pilgrimages
 To many divers images;
 Some to Saint Roche with diligence,
 To save them from the pestilence;
 For their teeth, to Saint Appoline;
 To Saint Tredwell, to mend their een [*eyes*];
 Some makes offrande [*offering*] to Saint Eloye,
 That he their horse may weill convoy:
 They rin [*run*], when they have jewels tint [*lost*]
 To seek Saint Seth, or ever they stint;
 And by Saint Germane, to get remeid [*remedy*]
 For maladies into their heid [*head*];
 They bring mad men, on foot and horse,
 And binds them to Saint Mungo's corse [*cross*]:
 To Saint Barbara they cry full fast,
 To save them from the thunder blast;
 For gude novells [*good news*], as I hear tell,
 Some takes their gate [*way*] to Gabriel;
 Some wives Saint Margaret doth exhort
 Into their birth [*child-bearing*] them to support:
 To Saint Anthon, to save the sow;
 To Saint Bryde, to keep calf and cow;
 To Saint Bastien they rin and ride,
 That from the shot he save their side;
 And some, in hope to get their hail [*health*],
 Rins to the auld rude [*old cross*] of Kerrail."

It is a picture at once ludicrous and fearful which Lyndsay here draws of the infatuation and degradation prevailing among a people who had long been misled by the false teachings of the priests of Rome. What a contrast between the Scotland which he saw, and the Scotland of times subsequent to the Reformation! But Rome has not renounced a single legend, nor discarded a single saint or idol. And could she but prevail, the people of these lands would be brought to flock again to one shrine and another, praying to St Anthony for a blessing on their swine, and to St Bryde for the prevention of pleuro-pneumonia among their cattle, or purchasing pretty little images of St Apollina, and setting them up in their houses for ready help when they are afflicted with toothache. Well might Lyndsay, who beheld the spectacle which we can only imperfectly imagine, conclude the passage from which we have quoted so much, with this indignant and solemn warning:—

“Howbeit thair [*these*] simple people rude
Think their intention be but good,
Woe be to priestis, I say for me,
Whilk [*who*] suld shaw [*should show*] them the verity!
Prelates, whilk has of them the cure,
Sall mak answer thereof, be sure,
On the great day of Judgement,
When no time beis [*is*] for to repent,
Where manifest idolatry
Sall puneist [*punished*] be perpetually.”

The poet here interrupts the Dialogue, to break forth in “An Exclamation against Idolatry,” which is itself a poem worthy of high admiration, full of strong scriptural argument and vehement denunciation, which are occasionally relieved by sarcastic strokes and humorous touches. Our limits do not permit us to quote much, but we think our readers will peruse with pleasure, as well as with interest, the following stanzas:—

“Traist weil [*trust well*] in them is none Divinity,
When reik [*smoke*] and rowst [*rust*] their fair colour doth fade [*cause to fade*];
Though they have feet, one foot they cannot flee,
Howbeit the temple burn abune [*above*] their head;
In them is nother [*neither*] friendship nor remeid [*remedy*]:
In sic figures what favour can ye find?
With mouth, and ears, and een [*eyes*], though they be made,
All men may see they are dumb, deaf, and blind.
“Howbeit they fall down flatlings on the flure [*floor*],
They have none strength their self to raise again;
Though rattons [*rats*] ower [*over*] them ryn [*run*], they tak no cure [*cure*];
Howbeit they break their neck, they feel no pane.
Why suld [*should*] men psalmis to them sing or sayn [*say*]
Sen [*since*] growand [*growing*] trees that yearly beareth fruit
Are more to prize, I mak it to thee plain,
Nor [*than*] cuttit stocks [*stems cut down*] wanting both crop [*branches*] and root?”

The annual procession of the image of St Giles through the streets of Edinburgh—St Giles being the patron saint of that city—is then made the subject of particular animadversion; and contempt is un-

sparingly poured upon the "auld stock image" [*old wooden image*], the final disposal of which, a few years after Lyndsay wrote, is told with happy humour by John Knox in his "History of the Reformation in Scotland," but which had for many years, the poet says, been carried

"Through the town,
With talbron [*drum*], trumpet, schalme [*hautboy*], and clarioun,
Siclyke [*in such manner*] as Bel was borne through Babylon."

Then, after indignantly reproaching the Romish clergy—

"Ashame ye not, ye secular priests and freirs [*friars*]
Till [*to*] so grāt superstition to consent?
Idolaters ye have been many years,
Express against the Lord's commandément,"

&c., &c.; and proceeding, throughout many stanzas, to expose the superstition and the abuses connected with it, as the social disorder produced by pilgrimages, and the gross immorality with which they were often attended—concerning which he speaks rather too plainly for quotation—he concludes with the following appeal to God to appear on behalf of His own truth and the purity of His worship:—

"Get up! thou sleepest all too lang, O Lord!
And mak ane hastie reformation
On them whilk doth tramp down Thy gracious word,
And has ane deadly indignation
At them whilk maketh true narration
Of Thy gospel, shawing [*showing*] the verity.
O Lord! I mak Thee supplication,
Support our Faith, our Hope, and Charity."

We have not yet said all we wished to say about Sir David Lyndsay's "Monarchie," nor quoted all we wished to quote from it. Nor have we yet made any use of the "Satyre of the Three Estates," for illustration of Romanism in Scotland before the Reformation. We hope to return again to the subject in another and concluding paper.

II.—ROME AND THE BIBLE.

BY THE EDITOR.

THERE is often a good deal of uncertainty as to the relation in which Rome stands to the Bible, and the conditions on which Romanists are permitted to read, what even Rome admits to be, the Word of God. That reading and careful study of the Bible is not inculcated as a duty is admitted by all. That the reading of it is forbidden, except under conditions which are not easy of fulfilment, is denied by few; yet it is denied by Romanists when it suits their purpose to deny it, and especially when they are arguing with Protestants, who regard the possession and the free use of the Bible as a blessed privilege. If any of our readers have been mystified by such denials, they will probably have the mist cleared away by the perusal of the following extract from

the *Westminster Gazette*, which we submit to them without abridgment:—

“MONSIGNOR CAPEL ON THE BIBLE

“The Right Rev. Monsignor Capel delivered the third of a series of May sermons on Sunday evening last at the Pro-cathedral, Kensington. As was the case on the previous Sundays, the church was crowded to excess, a considerable number of non-Catholics being amongst the congregation. After recapitulating the most important points of his previous discourse, the right rev. preacher dwelt on the signification of the text, which he selected from the 17th chapter of the Acts of the Apostles, ‘Now, these were more noble than those in Thessalonica, who received the Word with all eagerness, daily searching the Scriptures whether these things were so,’ &c. In making a contrast between the Thessalonians and the Bereans, to all of whom St Paul had preached, the preacher said that the natives of Berea represented a class who were always most anxious and eager in their search for the same truth. I am bound, continued the preacher, to dissipate at once an objection which is raised with regard to this passage of Scripture in reference to the Thessalonians and Bereans. My enemies will say to me: ‘Now I have you. Instead of talking about your invisible Church, and about submission to its authority, here you have the Word of God saying these of Thessalonica were more honourable than the others because they searched the Scriptures. Ergo,’ say my enemies, ‘it is your bounden duty to read the Word of God; it is your bounden duty to search there, and by means of that Word to bring yourself to subjection to the teaching of Christ, and there accept the teaching which God lays down as the rule of your life.’ Now, my brethren, like every other objection that is raised, there is a shadow of truth and much falsehood. If against truth an objection is raised which has no truth in it, there is not the smallest chance of that objection standing. The force of an objection lies in the truth it contains, and the degree of its power rests upon the amount of truth it does possess. There is some truth, I say, in my enemies’ objection, but there is an immensity of falsehood. If you mean that I am to read the Scripture, and that for the distinct purpose of knowing God’s Word—if you mean that by such reading I shall come to the knowledge of the gospel, then I loudly proclaim that your objection is an absurdity of the greatest possible kind, which I will respond to by fact, and not by theory. I grant that you ought to read the Word of God and make use of it to discover truth, and those who profess Christianity ought to take the annals of Christianity and make use of them as stepping-stones to the faith. I have no objection to all this. My enemies cry out, ‘Oh, it is the old story, you priests don’t want us to read the Bible.’ But let me tell you as clearly as possible, and in the most absolute way, that there is no need of a Bible to believe in Christianity. Yes, because you may be a very good Christian without ever having seen a Bible at all. You may be an exceedingly good Christian and never read one word of it. Don’t be shocked; it is better to hear the truth in full. Was St Paul a good Christian? Was St Peter a good Christian? Were the other apostles good Christians? Was St Stephen a good Christian? And yet none of them saw the whole Bible. We are so habituated to go to a book-stall and buy for tenpence our Testament, and imagine that it came down ready bound from heaven and translated in a particular form. Now, it is much better, when infidelity is stalking abroad, that you should hear the truth. Permit me to tell you that St Paul died without having read the whole of the New Testament; St Stephen died without seeing it; many of those whose names are mentioned in the Scripture never read the Word of God, for the simplest of all reasons, it was not written while they lived. St Matthew’s Gospel was not written till six years after the Ascension of our Lord, so that St Stephen had not a chance of seeing it, having been martyred before that time. St Mark wrote his Gospel ten years after the Ascension. What became of the 3000 Christians who were in existence

before St Mark's Gospel? The Gospel of St Luke was not written for twenty-four years after the Ascension. Twenty-four years must have carried away an immense number of the early Christians. And the Gospel of St John was not written till threescore and three years after the Ascension—so that in those threescore and three years there were no Christians on earth on the common ground of people's assertions. If Christianity rests on the mere fact of reading the Word of God; if it be asserted that none of us are Christians until this is done, then it would be as well to side with infidels; but let me declare solemnly that more arrant error could not be propounded. How much better is it for us to be truthful, to keep this fact before us, that the Word of God was not completed until threescore and three years after St John saw our Saviour ascend from Mount Olivet? Surely, my brethren, our good sense will override all mere prejudice, and we will acknowledge that it is possible to be Christians without reading the Word of God. Eleven of the apostles died without having seen it at all.

"The right rev. preacher adduced further irrefragable arguments to prove that it was not indispensable to salvation to read the Scripture. Up to a very modern period very few of the human race could read at all. Even in England the barons could not sign their names to Magna Charta, so ignorant were they. This was matter of history, which could easily be tested."

With Monsignor Capel's premises we have no fault to find; all that he proves from them,—that men were saved before the Bible was written, and consequently that the reading of the Bible is not in every case *indispensable* to salvation,—Monsignor Capel knows perfectly well that all Protestants believe as well as he does. But does any one suppose that this is all that the preacher intended and desired his hearers to infer from his argument? Either he spoke mere truisms, and paraded as an important discovery what every living man knows, and what no man ever denied or doubted, or else he intended his hearers to infer not only that the reading of the Bible is not in all circumstances indispensable in order to salvation, but that it is not a very important means in order to that great end. Because the thief on the cross was never baptized, was never confirmed, never confessed, except in the most general terms, never went on a pilgrimage, never "assisted" at the celebration of the mass, did no acts of charity, received not extreme unction, had no masses said for his soul's repose, would Monsignor Capel excuse the voluntary neglect of baptism, and confirmation, and confession, and communion, and alms-deeds, and pilgrimages, and extreme unction?

With respect to these things he would say, that while a man may be saved without them when it is impossible for him to observe them, yet they are to be observed by all to whom the observation is possible. And so we say with respect to the reading of the Bible.

Let us take another view of the matter. Eleven of the apostles were dead before the whole of the New Testament was written. They, therefore, never read the Bible. But they were priests, and discharged the duties of the priesthood without a Bible. In this respect they were in the same position with all the Christian laity who predeceased the Apostle John. If, then, it be a sound argument that because men have lived as Christians without the Bible, it is not incumbent upon Christians who have the Bible to study it, it will not be easy to show that it is a less sound one that because Christian priests have discharged the functions of the priesthood without the Bible, it is not incumbent upon priests who have the Bible to make use of it in the discharge of their offices. But

if so, what is the use of the Bible at all? If neither priests nor laity need it, why was it ever written? Why has it been so providentially preserved?

III.—PAPAL DISPENSATIONS.

BY THE REV. R. A. TAYLOR.

HOW few kingdoms are there wherein, by dispensing with oaths, absolving subjects from allegiance, and cursing or threatening to curse, as long as their curses were regarded, the Popes have not wrought innumerable mischiefs! Well might Cardinal Cusanus grumble at the unequal traffic between Rome and the rest of the world; since men brought thither gold and silver in abundance, and carried away nothing but parchment and lead in return. In the year 1526, those who favoured Reformation entered a solemn protestation against relics, indulgences, pardoners, bulls, and dispensers.

I lately read in the *Times* a complaint of Commander Lipscombe, R.N. He had visited St Paul's Cathedral, and found the monument erected to the memory of his uncle, killed at Trafalgar in command of the *Bellerophon*, ignominiously removed from over that of Lord Cornwallis, and hidden in the crypt. The *Bellerophon* bore the brunt of the battle, as is evident by the list of her killed and wounded—150. Commander L. felt this injustice and exposed it publicly. We need no Gorham or Bennett decision to assure us that the Church of England is Evangelical and Protestant. Clear as the sun in heaven is the witness to these facts, in our old printed standards, and clear as the sun in heaven ought to be OUR WITNESS to THEM. The Jesuits are amongst us, and teach some to be shy of the names Protestant and Evangelical. Where will be our security if the Jesuits prevail? Our Sovereign, at her coronation, was required to swear that she will, to the utmost of her power, "Maintain the laws of God, the true profession of the gospel, and the Protestant reformed religion established by law." This oath is our safeguard now. What protection can be substituted in its place, if that oath no longer exist; and how can it be rightly enforced, if the Jesuits are dispensed by the Pope to assume any disguise for the purpose of effecting the overthrow of Protestantism and Evangelical churches? But we may be told that the Pope has power to dispense with the canons of the Church, but has no right to grant dispensations to the injury of a third person. Let us test such an assertion by some historical proofs. Pope Julius III. granted a dispensation—who will deny it?—for the interest of the Papal Church, and he had the canon law of Rome on his side. His inconceivable deceit seems incredible to those only who are ignorant of the history and the working of the mystery of iniquity, and the depths of Satan. What does history say of this Pope's character? I copy from *Bower's History of the Popes* the following passage:—"Julius III. was scarcely warm in the Papal chair, when, to the great astonishment of all, he preferred a boy, named *Innocent*, to the dignity of Cardinal, though he had no other employment in his family but that of his *monkey-keeper*. Such a promotion was looked upon by the Cardinals as a great affront offered to them. But when they complained to his Holiness of his introducing so unworthy a

member into the Sacred College, one quite destitute of all virtue, learning, and merit, he confounded and silenced them, asking what virtue or merit they had found in him that could have induced them to prefer him to the Pontifical chair? . . . Pope Julius held the see five years, one month, sixteen days. He left behind him a most infamous character, branded with the most flagrant debauchery, with the sin against nature and blasphemy.”—(Bower, vol. vii., pp. 458-9.)

The Register of the Episcopal See of Rochester, where it is still to be seen, and from which it is quoted in “Foxes and Firebrands,” records the fact of above one hundred Romish priests having been sent into England, A.D. 1646, to personate *Independents*, *Anabaptists*, and *Presbyterians*, for the purpose of fomenting divisions in the Church of England, and then of taunting her with them, that Archbishop Bramhall wrote to Archbishop Usher, saying, “I would hardly have credited these things, had not mine eyes seen sure evidence of the same.”—(Bramhall’s Works, vol. i., p. 97.) “Mel in ore, verba lactis, Fel in corde, fraus in factis.” The Governments of Europe will do well to study this subject.

The Papal dispensation enables the Pope’s servants to omit what is required by law, and to take licence to do what the law forbids. Shall the Pope, as pretending governor of the Church, grant power to do, or leave undone, something which otherwise is not allowed? 2 Thess. ii. 8, Antichrist is styled *Ανομος*—lawless, yokeless, masterless man of sin; the little horn of Daniel, who shall speak great words against the Most High, and wear out his saints (Dan. vii. 25); the Antichrist of St John, a power which rises out of the Church, and is its decided enemy. He makes idols to worship them, contrives false miracles to give them authority, and thereby seduce others to join in the same idolatry. God sent His messengers with real miracles, real signs, real wonders. Such Satan cannot produce (2 Thess. ii. 9-11). The religion of Christ, the Amen, the true and faithful Witness, is one eternal system of truth, and can neither be served by a lie, nor admit of one. Our Lady of Loretto, St Januarius’ blood liquefied, and similar deceptions, are rebuked by the purer morality which was taught by one of the most ancient heathen writers, purer than is preached by these demi-Christians (Iliad, ix. v. 312):—

My soul detests him as the gates of hell,
Who knows the truth, and dares a falsehood tell.

“Εχθρος γὰρ μοι κείνος, ὅμως αἰδᾷο πολέηται,
Ὅς ἕτερον μὲν κενεῖ ἐνὶ φρεσὶν, ἄλλο δὲ βαΐζει.”

But now comes the question:—Can a Pope, according to the canon law of the Church of Rome, grant such a dispensation as Pope Julius III. is said to have done? I find, according to the *Corpus Juris Canonici* (Paris edition, 1687), the following:—

“All the decrees of the Bishop of Rome ought to be kept perpetually by every man without any repugnance, as *God’s Word* spoken by the mouth of Peter, and whosoever doth not receive them, they blaspheme the Holy Ghost, and shall have no forgiveness.

“The Bishop of Rome hath authority to judge all men; but no man hath authority to judge him, nor to meddle with anything that he hath judged; and it is not lawful for any man to dispute his power.

“The Bishop of Rome may excommunicate emperors and princes,

depose them from their States, and release their subjects from their oaths of obedience to them, and so constrain them to rebellion.

"It belongeth to the Bishop of Rome to judge which oaths ought to be kept and which not."

That the Bishops of Rome have frequently exercised this power is so notorious, that I suppose even Doctor Manning will scarcely deny it. I will mention one instance upon the highest Papal authority. It is the Bull which Pope Pius V. issued in 1570 (a few years after Pope Julius' exercise of the dispensing power), against Queen Elizabeth, entitled, "The damnation and excommunication of Elizabeth, Queen of England, and her adherents, with an addition of other punishments"—(a similar Bull might be issued to-day from the Vatican against Queen Victoria, only the times are not favourable for such a display of priestly assumption)—which reads as follows:—

"We do out of the fulness of our apostolic power, declare the aforesaid Elizabeth, being a heretic and a favourer of heretics, and her adherents, to be cut off from the unity of the body of Christ. We declare her to be deprived of her pretended title to the kingdom, and of all dominion whatsoever—and the nobility, subjects, and people of the said kingdom, and all others who have in any sort sworn to her, *to be for ever absolved from any such oath, and all manner of duty, allegiance, and obedience*—and we command all noblemen, subjects, and people *not to obey her*. Those who shall act contrary we involve in the same sentence of *anathema*."—(*Magn. Bullar. Rom.*, t. xi., pp. 324, 325. Luxemb. 1727.)

If we want further authoritative instances for the exercise of the dispensing power by various Popes, let us note the following. Thus Pope Innocent III. (A.D. 1198) decreed:—

"We, who according to the plenitude of our power, have a right to *dispense above law or right*."—(*Decret. Greg.*, b. iii., t. viii., ch. iv.)

Pope Gregory IX. (A.D. 1227) decreed:—

"The Pope may change the very nature of things, and of nothing can make something; for he may *dispense above the law*, and of wrong may make right, by correcting and changing the laws."—(*Decret. Greg. IX., De Trans. Epist. Tit. vii., Gloss. in c. iii., col. 217.*)

And to come nearer to our own days, Pope Benedict XIV. (A.D. 1740) decreed that—"To doubt concerning the power of the Pope after he hath *dispensed*, is sacrilegious."—(*Bened. XIV., De Synod Dioces.*, t. i., lib. vi., cap. iv., sec. iii., p. 421.)

I commend this to the special attention of those Latins who have not studied, and think that no Pope could ever claim the right to exercise such power. But the authorities of the Latin communion are of a different opinion. For in explanation of a famous Bull issued by the aforesaid Pope Benedict XIV., entitled *Pastor Bonus*, conferring on the Major Penitentiarius the power of granting *absolutions and dispensations* for thefts, robberies, murders, treason, and all sorts of crimes, Peter Dens, a high authority with the Papists, especially in Ireland, says distinctly concerning this Bull that—"The Major Penitentiarius can grant *dispensations* to homicides and outlaws, *even in the case of wilful murder*."

We must not omit to notice a very remarkable instance of a Papal dispensation overriding the laws of God in the one granted not by Pope

Julius III., but by one of his predecessors and namesake, Pope Julius II., who granted a dispensation to Henry VIII. to marry Catherine of Aragon, the widow of his elder brother, Arthur Prince of Wales, contrary to the express prohibition of Leviticus xx. 21, which law has been binding upon Christians as much as upon Jews, ever since it was delivered between three and four thousand years ago. And as if to show how completely the Papist theory fails of the marriage of Arthur and Catherine having never been consummated during the five months which it lasted, Pope Julius II., in his Bull (the original of which is in the British Museum—*Cott. Libr. Vitel.*, b. xii.), took care to introduce the words *carnali copula forsam consummavissetis, Dominus Arthurus, &c.*, proving that at all hazards he claimed and exercised the power of dispensing with the laws of God!

Albertus Magnus said to one newly returned from Rome with bulls and dispensations, and vapouring much of his fallacious licences, "You might, friend, have gone to hell before without licence, but now you will go thither with dispensation and authority." Luther considered the Pope a "dispensor" of quack medicines, "*eadem collyrio mederi omnibus*," vending a pretended remedy for all disorders, Dr Dulcamara curing all by the same salve.

The Psalmist warns such characters (Ps. cxix. 118): "Thou hast trodden under foot all those who wander from Thy statutes, for their deceit is falsehood." However well pleased the Jesuits are with their cunning, they yet do nothing else than deceive themselves with falsehood. They are fatally intoxicated with their own vain imaginations. The more shrewd they are in their own estimation, the more do they deceive themselves. By this expression, "their deceit is falsehood," the Psalmist alludes to the *Lex Talionis* amongst the Jews. The apostle might refer to this passage, 2 Thess. ii. 11, where he says, "That God should send them strong *delusion*, that they should believe a *lie*." Thou castest off all who go astray from Thy statutes, for their subtle policy is but a lie, based on untruth, and ending in disappointment (comp. Job xv. 31), Symm. *καταία γὰρ πᾶσα ἡ δολίτης αὐτῶν*. I do hope that Mr Disraeli, at the head of the Queen's Administration, will draw up and exhibit amongst our "*Centum gravamina*" Papal dispensations to be sent to the Pope, and will call upon him to reform the abuses and corruptions of his Church. Why does not this nation repeat the protestation made in the year 1536 by King Henry VIII. in the name of the monarch and the whole Council and clergy of England, set down in Foxe's "Acts and Monuments," fol. 989, in which are these words—"England hath taken her leave of Popish crafts for ever, never to be deluded with them hereafter. Roman bishops have nothing to do with English people: the one doth not traffic with the other; at the least, though they will have to do with us, yet we will have none of their merchandise, none of their stuff. We will receive them of our Council no more." May our rulers who are zealous for Reformation be ready to repeat so notable, so solemn a protestation, even though 2 Chron. xxiv. 19 be verified—*quos Protestantess illi audire nolebant*."—(*Vulgate*.) Strange that *our* name should be in Scripture so prominently in the Latin authentic Bible! The word Protestant is of an ancient standing, while the name of *Jesuits* savours of blasphemous arrogance against the intransmissible name JESUS. Si itis Jesuitis, non JESUITIS. May the

rulers of Europe call upon Pio IX. to imitate Clement XIV. ! In 1773 Ganzanelli nominally suppressed that order. Let Pio Nono really disestablish and disendow that crafty, equivocating, deceitful DISPENSED Society. He hath a precedent. Thus doing, the Pontiff will be infallibly right. Popery à-la-Jesuit is a system so absurd, that we may compare an adherence to it after Reformation doctrine has been scripturally promulgated (and some do adhere to it), to eating old acorns rather than wheat-flour. When the old head of Canaanite power, Hazor (Josh. xi. 10), revived, and threatened to undo Joshua's work, Reuben and Gad sent no help. They forgot the solidarity to which they were pledged, and were willing to sever themselves from "the people of the Lord," for the sake of worldly quiet and ease (comp. Josh. xxii. 15-34). This danger of settling down in worldliness now besets Britain. What ! England, because God has given you signal victories, and enriched you, and enabled you to dedicate to HIM a gorgeous shrine,—will you think your warfare at an end ? Will you lie down and slumber, having removed your tablet of protestation, the record of your fathers' faithful witness for the truth, and hide it away in the crypt ? Consider of it, O Britain ! your elders, your officers, your judges, and all ye people of the land, take advice, and speak your minds (Judges xix. 30). The Reformation was worth establishing, it is worth maintaining. Protest against the Antichrist and his confederates. *Pro Deo Vivo Testamur*. Lo ! they are polluted with the leprosy of idolatry. "The Romish priests are not content with Christ the Judge in heaven, and the Holy Scriptures the rule and judge on earth," says an eminent writer, "but they must have another judge, a visible judge ; like the Israelites, they must have a visible God to go before them, though it were but a calf."

IV.—THE PROTESTANT EDUCATIONAL INSTITUTE.

ON the evening of 20th May, the distribution of prizes to the students of the Metropolitan Protestant Classes of this important institute took place at Cannon Street Hotel, London, under the presidency of Sir John Murray, Bart., of Philiphaugh and Melgund, in the chair. He was supported by the Rev. A. M. W. Christopher, Oxford ; Rev. William Windle, of St Stephen's, Walbrook ; Rev. W. Manson, Rev. R. Maguire, Rev. Dr Badenoch, Rev. Dr Jobson, Rev. Charles Stirling, Rev. W. Exton, Rev. W. Gordon, General Burrows, Rev. M. Marzials, and Rev. John Thomson, from Scotland.

The chairman, in opening the proceedings, said that, as most of them were aware, seven years ago this institute had been started, and it had for its objects the establishing of Protestant educational classes, and by popular lectures, Protestant literature, and otherwise instructing the people in the principles and history of the Reformation ; for defending our Protestant constitution and institutions ; and for opposing Papal aggression throughout the Empire. They would all agree with him that they were doing a great deal, and that they had done a great and noble work. He thought that those who organised this institute deserved great thanks, and to those who taught the classes the thanks of the nation were due. It was on the students and the youth of

England that the battle was likely to fall. He believed that the battle was coming, and he knew the Jesuits and Ultramontanes were preparing for the struggle. The Church of Rome was what it always was, a persecuting body and a social despotism. They had, on one hand, the Ritualists urging the Confessional, and on the other a Chaplains' Prison Bill. If the Romish Church got so much, why did she not open the doors of her nunneries to inspectors? The reason why the Romanists resisted all efforts to open the nunneries to inspection was that they dreaded inspection, and had secrets to conceal. The day was near, and would soon come, when they would force on this matter, and show a light in the cursed convents? But the Jesuits were stealing a march on them, and getting into the army. The Duke of Wellington, the Iron Duke—who, by-the-by, had a good deal of Bismarck about him—and Bismarck had a good deal of the Cromwell spirit—the Duke of Wellington would not allow a single Roman Catholic to be in the artillery, and said he would never give them a chance of pointing a gun at their own countrymen. Now, at that very time there were 8000 Papists in the artillery service. He would say, therefore, to the Protestant young men, Become acquainted with military tactics, and if they did not join the army, let them be Volunteers. But they must recollect that Protestantism was not always Christianity, and whatever they did, strive to be Christians.

The secretary, the Rev. Dr Badenoch, said he had received a note from Mr Newdegate, regretting his inability to be present. He had also received the following letters:—

"DEAR SIR JOHN MURRAY,—I fully intended being present at the Protestant meeting this evening, and am very sorry that I am so situated that I cannot possibly be with you. Deeply interested, as I have always been, for the prosperity of the Protestant Institute of classes, I am somewhat depressed that the funds are in such a reduced state, and I trust that you will in your address urge the friends to increased efforts on this point, as I feel quite assured we cannot carry on our work without funds are at once sent us. I enclose my first subscription of £25.

"(Signed)

HOLT SKINNER.

"MORAY HOUSE, BLACKHEATH, *May 20.*"

"DEAR BADENOCH,—I fully meant to be with you to-morrow, but I have caught a severe cold from attendance all night at a sick-bed.

"I think we shall have good classes here, and at Wakefield I commended this to them last night, and will do so, please God, this evening, here in the splendid hall.

"Tell the students who may enter into controversy with Romanists that our object should be to win souls, not word-battles. We want to save the Papists, not to annoy them.

"Don't let the Papist choose his ground for fighting on. The grand issue is, 'Am I, a poor sinner, to come to Christ first or to a Church?' Remember all priests of Rome are cowards in controversy, and are only brave in bullying the weak.

"I have had four regular fights with priests, but much against their will. Lately a priest rated me for praising the Emperor's letter in which he preached the gospel to the Pope. I challenged the priest to blame me in public, and to discuss the claims of the Pope from week to week, but of course he ran away.

"Much, again, can be done by private conversation and giving the Bible to Romanists. Lately, 1000 miles west of Lisbon, I gave an English copy

of St John's Gospel to a Portuguese Papist, and read it every morning with him. I have a letter from him in my pocket, saying, 'I have read that Gospel so often that I can almost repeat the whole of it by heart—I am resolved no more to be a priest's man.' Knowledge of the truth, besides giving life to the soul, is of enormous value to the mind. Your students will find it hardens their heads while it softens their hearts. Prayer is that which whets our weapons and oils them too; use it. Pray for the Papists, and, if possible, pray with the inquiring Papist. Pray, at any rate, for yourselves, that you may speak 'the truth in love,' and may rejoice in the tremendous honour of fighting on Christ's side in the battle with those who put man in place of God.—Yours,

"DONCASTER, May 19.

"ROB ROY."

Dr Badenoch said they had not been able to develop the operations of the institute so extensively as the committee desired, owing to the reduced state of their funds. Since February 1867 to March 1874 the number of students who attended their classes was 25,000; £2330 had been given as money prizes, and 5676 volumes of standard works. Also many popular and illustrated lectures and addresses had been delivered, and much Protestant literature disseminated. He appealed to the young men to do their part in maintaining those classes in which so many of them had been instructed.

Dr Jobson, the late president of the Wesleyan Society, who was loudly cheered, said that whatever might be the faults and shortcomings of the Wesleyan Methodists, they had never faltered with regard to Protestantism. If they gave up their Protestantism he should expect to see their glory depart. These were times of open blasphemy and of great peril, such as had been foretold by Christ and His apostles. If a Protestant, twenty years ago, had predicted that images and pictures, and copes and the confession, would be introduced into the Church of England within a short time, he would have been regarded as false and fanatical. But were not these things to be seen at the present time, and the bishops had to come forward to save themselves, and to prevent their Church from being subverted? He hoped that the Almighty would direct the Archbishop of Canterbury's efforts, and prayers ought to be offered up in churches and chapels praying God to give success to men like Lord Shaftesbury and Mr Newdegate. There had been a good deal of underhand work going on, which had corrupted the clergy and the people. But they must be firm, and say, like the children of Israel, "We will not bow down to images." He liked to see that the young women were competing with the young men in these examinations. They wanted a spirit like that of the old Protestant martyrs, and he resented the dishonour which some people heaped on the names of Cranmer and Ridley, Bradford and holy Rowland Taylor. He was assured, however, that these names would live long after the men who now sneered at them were entirely forgotten. They must fight with courage, and in the end England would again be the home of civil and religious freedom.

The Rev. Chas. Stirling said what was wanted was to instil into the minds of the young people the principles of the Reformation, and then they might say to Rome, "You shall go no further." If they would be prepared in their day and generation to manfully fight, and hand over the cause of the Reformation as they received it from their ancestors, they must understand the great doctrine of justification by

faith without the works of the law. He regarded the Act of 1829 as a surrender of their Protestant constitution, and in giving the Papists great freedom, they threw over the bulwarks of Protestantism. This was the opinion of many wise men at the time the Act was passed, and now they saw Popery coming in on all sides. It was for them to struggle on, and to uphold the banner of their Lord.

The Rev. John Thompson, a minister of the United Presbyterian Church of Scotland, next spoke. It did him good to see such a meeting as this, composed as it was of people engaged in the grand struggle. He remembered Dr Badenoch in Scotland, and they were all sorry to lose him when he left them to join this institute. When he heard of 5550 students being educated in Protestant principles during one year he was greatly encouraged. The question of Protestantism was the grand question of the day, and it contained the essence of every great question which agitated society. He thought this institute ought to meet with the hearty sympathy and support of all good men. If they were true to the Bible and to God they must do everything to support and extend this great cause. He had an intimate acquaintance with the Romish controversy, and he had found it of the greatest value, and he recommended it as a study to all young Protestants. Dr Badenoch had told them how the Jesuits bought up the poor children, but the nation paid the cost. The Romish priests appealed to Government to support their schools, and the Government paid the price. The new Ministers Prison Bill would simply endow the Popish priest, and if one more Papist were wanted in a gaol to secure the priest's salary, were there not plenty of Papists who would get themselves imprisoned to help forward the priest? The end of this would be that the Government would pay out of Protestant pockets to spread error and rebellion everywhere. He objected, also, to there being Government-paid priests for the sailors and soldiers, and he hoped the young people educated by this society would use their influence in order to support the religion of the Reformation. This institute was not doing its work without incurring a considerable expense, and if their Protestantism was worth anything at all, it was worth the cost necessary to support such an institute like this. In conclusion he, on behalf of his Scottish brethren, could assure them that all the efforts to resist Popery made in London would have the hearty support and earnest good wishes of all real Protestants in Scotland.

The Rev. W. Christopher, from Oxford, spoke well of the work going on in that collegiate city, and said that Dr Wainright's lectures there had been very successful. He advocated the teaching of young Protestants how to meet the miserable sophistries of Romish controversy.

The Rev. R. Maguire, after speaking in the most flattering terms of some of the papers written at the examination, said that one of the young ladies who had attended his lectures was a near relative of the Marquis of Bute. He then proceeded to read out the prize numbers, and the secretary read out the names. Miss Crichton Stuart, the cousin of the Marquis of Bute, carried off two £5 prizes, one a money prize, and the other a handsome Family Bible, valued at £5, 5s. The following is the prize-list of Mr Maguire's students belonging to the city of London:—

MR MAGUIRE'S CLASS: *First Prize*—£10—Mr Alfred J. Bamford, 26 Grafton Terrace, Maitland Park, N.W. (student). *Second Prize*—£7—Miss Crichton Stuart, 56 Great Cumberland Place, W. *Third Prize*—£5—Miss Maria L. Gentry, Burlington House, Clapton, E. *Fourth Prize*—£4—Mr Frederick A. Dwyer, St John's Hall, Highbury, N. (student). *Fifth Prize*—£3—Mr John Beirs, Queen's Bench, Southwark (scripture reader). *Sixth Prize*—Foxe's "Book of Martyrs" (having obtained a money prize at a previous examination)—Mr Samuel R. Earl, 16 Royal Parade, Blackheath (merchant's clerk). *Seventh Prize*—£3—Miss Adelaide Burnett, 43 Minories, E. *Eighth Prize*—Paley's "Evidences of Christianity," Barrow "On the Pope's Supremacy," and "Modern Avernus" (having obtained a money prize in a previous examination)—Miss Frances E. Curtis, 12 Shaftesbury Villas, Hornsey. *Ninth Prize*—£2—Miss Kate Stevens, 478 Edgeware Road, W. *Tenth Prize*—£2—Mr F. G. Whibley, 39 Shardeloes Road, New Cross (clerk). *Eleventh Prize*—£1—Mr Edmund Merritt, 11 Leyland Road, Lee (clerk). *Twelfth Prize*—£1—Mr T. W. McGregor, Queen Square House, Guildford Street, W.C. (student). *Honourable Mention*—Paley's "Evidences," Arthur Hart, Farnham, Surrey, C. (clerk); W. Blannidge, Torquay, C. (clerk); C. H. Jones, 36 Princes' Square, E.C. (clerk); E. Bevington, 97 Wood Street, E.C. (clerk); E. M. Preston, 18 Wood Street, E.C. (warehouseman); W. B. Martin, 97 Wood Street, E.C. (clerk); W. E. Slater, 6 Brunswick Street, Barnsbury (clerk); Harriette Pickersgill, 490 Edgeware Road. "Champions of the Reformation"—under age thirteen and a half—Harriet L. Pound, Highbury; age thirteen—Charles K. Eley, 113 Golden Lane, St Luke's; age twelve—Howard H. Ellerton, Clapham Common.

Mr Todd, the examiner of the Institute, next addressed the meeting, referring, in most gratifying terms, to the classes he had conducted in London and in Bristol and Taunton. A report of the Bristol classes appears in the present number. That of Taunton will appear in a subsequent number. The following is the prize-list of his London classes:—

MR TODD'S MAIDA HILL CLASS, YOUNG LADIES: *First Prize*—a large Bible, value £5, 5s.—Miss Crichton Stuart, 56 Great Cumberland Place, W. *Second Prize*—Foxe's "Book of Martyrs," Barrow "On the Pope's Supremacy," Paley's "Evidences," "Zatahra," and Wylie's "Seventh Vial"—Miss Rosalie Cooper, 20 Clifton Road, N.W. *Third Prize*—Foxe, Barrow, and Paley—Miss S. Smart, 43 Kelly Street, Kentish Town, N.W. *Fourth Prize*—Foxe and Barrow—Miss Mary Cooper, 24 Clifton Road, N.W. *Fifth Prize*—Foxe and Paley—Miss H. M. Hurste, 8 Portsdown Road, W. *Sixth Prize*—Foxe and Paley—Miss S. Mary Cooper, 24 Clifton Road, N.W. *Seventh Prize*—Foxe's "Martyrs"—Miss Jesse Trevett, 21 Warwick Road, Maida Hill. *Eighth Prize*—Barrow and Paley—Miss Jesse E. Bridge, 7 Abbey Terrace, N.W. *Ninth Prize*—Barrow and Paley—Miss Emma L. Garrould, 2 Circus Road, N.W. *Tenth Prize*—Paley and "Seventh Vial"—Miss Ellen L. Lound, 83 Maida Vale, W.

MR TODD'S MAIDA HILL MIXED CLASS: *First Prize*—Books (having obtained a money prize in a previous examination)—Mr Charles Smith, clerk, 8 Upper Carlisle Street, N.W. *Second Prize*—Books (a former prizeman)—Mr Charles J. Thynne, bookbinder, 8 Upper Carlisle

Street, N.W. *Third Prize*—£2—Mr L. G. Bomford, teacher of drawing, 2 Stanmore Terrace, Kilburn. *Fourth Prize*—"Modern Avernus," Elliott's "Delineations of Popery" (former prizeman)—Mr J. H. Quick, clerk, 19 Bridge Street, Kilburn. *Fifth Prize*—Elliott's "Delineations of Romanism"—Mr G. Snow, architect's clerk, 29 Upper Carlisle Street, N.W. *Sixth Prize*—Elliott's "Delineations of Romanism"—Mr George Watson, city missionary, 14 Dainbridge Road, Kilburn. *Seventh Prize*—Barrow "On the Pope's Supremacy"—Mr Thomas H. Lait, junior clerk, 6 Clarendon Terrace, Maida Vale. *Eighth Prize*—Barrow "On the Pope's Supremacy,"—Mr James Hall, teacher, 37 North Street, N.W. *Ninth Prize*—Paley's "Evidences"—Mr W. H. Beak, warehouseman, 9 Springfield Gardens, Kilburn. *Tenth Prize*—Paley—Mr F. G. Quick, clerk, 19 Bridge Street, Kilburn. *Eleventh Prize*—Paley—Mr C. Pickering, clerk, 26 Princes Street, Edgware Road. *Twelfth Prize*—Paley—Mr A. H. Bridge, clerk, 7 Abbey Terrace, N.W. *Thirteenth Prize*—Paley—Mr W. Snow, clerk, 29 Upper Carlisle Street, N.W.

Mr TODD'S LADIES' CLASS AT LEE: *First Prize*—Foxe's "Martyrs," "Zatatar," Barrow "On the Pope's Supremacy," and Wylie's "Seventh Vial"—Miss Matilda Merritt, 11 Leyland Road, Lee. *Second Prize*—Foxe, Paley, and Beecher's "Papal Conspiracy"—Miss Caroline Bodman, Eltham Road, Lee, S.E. *Third Prize*—Foxe and Paley—Miss Edith Sibley, 7 Lawn Terrace, Blackheath. *Fourth Prize*—Barrow and Beecher—Miss Ellen A. Annesley, 4 Church Terrace, Lee. *Fifth Prize*—Barrow and Beecher—Miss Ellen Gray, 19 Belmont Park, Lee. *Sixth Prize*—Paley and "Seventh Vial"—Miss Mary Gray, 19 Belmont Park, Lee. *Seventh Prize*—Paley—Miss L. O. Thorman, 281 New Cross Road, S.E.

Mr TODD'S HOXTON CLASS—MIXED: *First Prize*—Elliott's "Delineations of Romanism," "Modern Avernus," and Barrow "On the Pope's Supremacy"—Mr Alfred W. Alden, clerk, 42 Stoke Newington Road, N. *Second Prize*—Elliott's "Modern Avernus" and Beecher—Mr W. H. Robinson, printer, 23 Furbank Street, Hoxton. *Third Prize*—Barrow and Paley—Mr E. Alden, collector, 4 Stoke Newington Road, N.

Mr TODD'S NOTTING HILL CLASS: *First Prize*—Barrow, Paley, and Beecher—Mr W. L. Evans, missionary, 20 Bevington Road. *Second Prize*—Barrow and Paley—Robert R. Steel, clerk, 9 Clarendon Road, Notting Hill.

Mr TODD'S CAMBERWELL CLASS: *First Prize*—Elliot, Barrow, Paley, Beecher, "Seventh Vial," and "Modern Avernus"—Mr Henry Rice, accountant, Warner Road. *Second Prize*—Book (junior division)—Percy W. D. Brockman, Clapham Common. *Third Prize*—Book (junior division)—Howard H. Ellerton, Clapham Common.

Mr SOUTTER'S KENTISH TOWN CLASS: *First Prize*—£3—Miss Emily Mary Townsend, governess, 5 Frances Terrace, Upper Holloway, N. *Second Prize*—Elliott's "Delineations of Romanism," Barrow "On the Pope's Supremacy," and "Seventh Vial" (former prizeman)—

Third Prize—£1—Mr E. H. Hodson, clerk, 14 Modbury Terrace, Queen's Crescent, N.W. *Fourth Prize*—Paley—Miss Ellen E. Francis, governess, 43 Prince of Wales Road. *Fifth Prize*—Paley—Mr A. Lawrence, railway clerk,

13 Hanover Street, Kentish Town. *Sixth Prize*—Barrow—Mr J. B. Mills, clerk, 57 Dickenson Street, N.W.

HATEHAM PARK (REV. R. ROSS), YOUNG MEN: Book—Mr A. McKechnie, 27 Abinger Road, Deptford.

HATEHAM PARK—YOUNG LADIES: Book—Miss E. C. Lush, 2 York Grove, North.

The meeting was crowded and enthusiastic throughout, and gave much encouragement to those who were present to persevere and to extend this most important work.*

DISTRIBUTION OF PRIZES TO THE BRISTOL STUDENTS' CLASS.

THIS class was conducted by Mr James Todd, the examiner for the Protestant Educational Institute, in the schoolroom at Mr Nunn's Commercial College, King Square. It consisted of about one hundred and twenty of Mr Nunn's boarders (young gentlemen), and also of the young ladies, pupils of Miss Gould and Miss Barn, Marlborough House, Somerset Street. An examination in writing was held at the end of the course of lectures, when fifty-seven young gentlemen, and twelve young ladies competed for the prizes. The distribution took place on the fourth of June, at a meeting of about a thousand persons, held by Mr Nunn in the banqueting room of the Grand Hotel. The chair was taken by H. Robertson, Esq., M.D. The proceedings were introduced by an excellent musical concert, performed by a large number of the students, after which Mr Todd addressed the meeting. He referred to the progress of Ultramontaniam and Ritualism in England, and showed that there was need for such work being done as that which the Protestant Educational Institute was now busily engaged in performing. He explained the nature and progress of the Protestant class movement, referring specially to the Bristol Students' Class. He read to the meeting the examination paper, containing twelve questions, and said that that large assembly would perceive that to answer them properly, without the aid of book or note, was "no child's play." Yet, they were answered, and answered well. The result of the examination was satisfactory in the very highest degree, and reflected the greatest credit on Mr Nunn and Miss Gould, and also on the young gentlemen and young ladies themselves. He ought, perhaps, to say that to the able and indefatigable efforts of Mr Nunn, junior, in preparing the students of both sexes for the examination on the subjects of the lectures, the superior answering was to a great extent due. It is to such schools as these that Protestant parents ought to send their children. Here the Bible is honoured, and Protestantism is openly professed. Mr Todd's statements were received with frequent and hearty bursts of applause.

The following is the report of the examiner and a list of the successful competitors.

"BRISTOL STUDENTS' PROTESTANT CLASS.

"Conducted by JAMES TODD, Esq., Examiner for the Protestant Educational Institute, at the Commercial College, 1 King Square, Bristol, *Spring 1874.*

"MY DEAR MR NUNN,—I must express my gratification at the result of the Protestant Students' Class which I held in your schoolroom during the

* We hope this Institute will be much more largely supported by the Protestants of England. Contributions should be sent to the Secretary, the Rev. Dr Badenoch, 12 Haymarket, London, S.W.

late spring. There were present at each lecture about 120 of your pupil boarders, and also a number of young ladies from the Ladies' Educational Establishment belonging to Miss Gould and Miss Barn, Marlborough House, Somerset Street. At the examination 57 young gentlemen and 12 young ladies competed for the prizes. All the students are deeply indebted to your son, Mr Edward Nunn, B.A., LL.B., for his able instructions on the subjects of the lectures, without which they could not possibly have answered the questions so fully and correctly. The very high standard of merit attained by so many of the young gentlemen and young ladies, obliged me to adjudicate to them the large number of twenty-five prizes. I wish you every success in your efforts to promote the cause of Protestant education.—Yours very truly,

JAMES TODD, *Examiner.*

"CLARENCE CHAMBERS, 12 HAYMARKET, LONDON, S.W.

"June 10th 1874."

"BRISTOL STUDENTS' PROTESTANT CLASS.

"Conducted by JAMES TODD, Esq., Examiner for the Protestant Educational Institute at Mr NUNN's Commercial College, 1 King Square, Bristol, Spring 1874.

"LADIES' DIVISION—consisting of the young ladies belonging to Miss Gould and Miss Barn's Educational Establishment, Marlborough House, Somerset Street, Bristol.

"MY DEAR MISS GOULD,—The young ladies belonging to your and Miss Barn's Educational Establishment who attended the Protestant Students' Class which I held at Mr Nunn's Commercial College, 1 King Square, Bristol, Spring 1874, and who competed in a written examination on the subjects of my Lectures, have acquitted themselves in a highly creditable manner. The answers of the successful competitors to the questions in the examination paper are very satisfactory, and are evidently the result of very careful preparation. I have much pleasure in congratulating you and Miss Barn on the result.—I am very truly yours, JAMES TODD, *Examiner.*

"CLARENCE CHAMBERS, 12 HAYMARKET, LONDON, S.W.

"June 10th 1874."

YOUNG GENTLEMEN, FIRST CLASS : *First Prize*—Edwin Bound, 455 marks, Foxe's "Acts and Monuments," 8 vols. *Second Prize*—Robert H. English, 422 marks, Elliott's "Delineation of Romanism," Barrow on "The Pope's Supremacy," Paley's "Evidences," &c., and the "Modern Avernus." *Third Prize*—Joseph Adams, 405 marks, Elliott Barrow, and Paley. *Fourth Prize*—George G. Cleverley, Elliott and Barrow. *Fifth Prize*—Albert James Wilkins, 393 marks, Elliott and Barrow. *Sixth Prize*—Henry Stroud, 355 marks, Elliott. *Seventh Prize*—Samuel Uriah Foxell, 345 marks, the "Modern Avernus," and Beecher's "Papal Conspiracy." *Eighth Prize*—Wyndham Sherwood, 340 marks, the "Modern Avernus." *Ninth Prize*—Wm. Henry Orchard, 335, Paley. *Tenth Prize*—George Willis, 300 marks, Paley.

SECOND CLASS : *First Prize*—Ronald Henry Greatorex, Elliott and Paley. *Second Prize*—John Earnest Wilshire, Barrow and Paley. *Third Prize*—James Harries, Barrow and Beecher. *Fourth Prize*—Charles Curtis, the "Modern Avernus." *Fifth Prize*—Sidney Dodd, the "Modern Avernus." *Sixth Prize*—John Alexander. *Seventh Prize*—Arthur Cooke. *Eighth Prize*—Wm. Samuel Jones. *Ninth Prize*—Francis Cross,—each Beecher's "Papal Conspiracy."

YOUNG LADIES.—Polly Newman, 385 marks, Foxe, best edition, Barrow. Ada Gorton, 340 marks, Foxe, best edition. Anne Wool-

nought, 318 marks, Foxe, best edition. Marian Rutland, 305 marks, Barrow, Paley. Kate Vesey, Barrow and Paley. Kate Webb, Barrow.

V.—SCOTTISH REFORMATION SOCIETY.

DUNDEE BRANCH.

THE annual meeting of this Association was held in Free Chapelshade Classroom, on Wednesday evening, June 10—Rev. William Robertson presiding. The annual reports by the secretary and treasurer were read and approved. From the secretary's report it appeared that, besides the ordinary work of the branch, large public meetings had, under the auspices of the Society, been addressed by Signor Gavazzi and M. Chiniquy. The training class had been held as in former years, commencing in November and continuing till the beginning of April. A written examination had been conducted at the close of the session; and on Wednesday night the sealed envelopes sent in with the papers were opened by the Rev. Thomas Hill, one of the examiners, when it was found that the first prize of £2, 10s. was gained by Mr Alexander D. Grant; second, of £1, 10s., by Mr Alex. Y. Todd; the third, of £1, was divided between Mr Simon Young and Mr John Campbell, who were equal; the fourth, of two volumes, was gained by Mr David Stewart. A handsome book each was also given to nine members who had attended every night during the session. The prizes were the gift of the parent Society.

REPORT OF LOANHEAD PROTESTANT CLASS FOR YEAR 1874.

THE time during which this class was under tuition has extended over four months. The course consisted of a series of lectures upon Apologetics or the Christian Evidences; and then a series upon the Development of Christian Doctrine, as more especially opposed to or by Romanism. Each evening a lecture was delivered, and the class examined upon the previous lecture, and a part of the text-books used. These were Alexander upon the "Evidences," and Dr Begg's "Hand-book of Popery." The lectures delivered bearing upon the Popish argument were—(1) The Rule of Faith; (2) The Church; (3) Supremacy and Infallibility; (4) Doctrine of Sin; (5) Doctrine of Justification; (6) The Sacraments; (7) The Lord's Supper and the Mass; (8) Worship, including Mariolatry, Invocation of Saints, and Relics; (9) Celibacy and Monasticism, as specially culminating in Jesuitism. Persons of all denominations in the neighbourhood were in attendance, and my deacon's court requested me to make the lecture a public one. The numbers thus brought under its influence were much greater than the class itself; upon an average, I should think, from 500 to 600. The class enrolled consisted of seventy-six members. Besides the regular oral examination, there has been a severely tested written examination at the close upon Protestant doctrine. This lasted for two nights, and each night three and a half hours, the students having no help except what memory afforded them. The examination was very

satisfactory, and might have done credit even to a divinity student. The successful competitors were—(1) Jane Dunlop; (2) Joan Bam-berry; (3) James Hunter; (4) John M'Gill; (5) James Wilson; (6) Janet Anderson; (7) Margaret M'Callum; (8) John Coutts; (9) James Scott; (10) John F. Watt; (11) David Duncan; (12) Euphe-mia Lawrie; (13) Betsy Jane M'Adam; (14) Andrew Scott; (15) John Porteous. Through the kindness of the Reformation Society, prizes have been awarded to these. I would take this opportunity of thanking Mr Divorty, the able and courteous secretary of the Society, for his ready and willing sympathy in the movement, and specially the Society itself for its substantial grant for prizes. By such means I believe the Society is doing a really good and important work in the country. If each minister in his own neighbourhood were taking up the scheme and working it out, we would then get our people thoroughly imbued with the truth, and ready at all times to give an answer for the faith they hold.

ALEX. C. KAY,
Minister and Teacher of Class.

VI.—THE AMERICAN PILGRIMS.

IN the most eloquent passages of one of his ablest essays, Macaulay dilates on the inextinguishable vitality of the Church of Rome and her marvellous perfection as a work of human polity. Not only has she survived the progress of enlightenment which her enemies had fondly hoped must prove fatal, but she had actually spread and flourished when a deadly blight should have lighted on her. She regained the half of what the Reformation had wrested from her in Europe, and all the ground she had lost in the Old World was more than compensated by her acquisitions in the New. Had Macaulay lived a little longer, he would have seen the Catholic Church pass through another crisis at least as threatening as any he recounts. She has had to look on the successive rupture of those temporal alliances which had helped her so long to assert her spiritual ascendancy. One after another she has seen the most devoted of her children driven from their thrones before the advance of the inexorable Revolution. She has seen those who were spared to her forced into terms with the mammon of iniquity, and compelled to prolong the tenure of their power at the cost of their assent to the most sacrilegious legislation. Her states have been overrun by her enemies; the sanctuary of St Peter and the seat of his successors have been violated by unholy hands, until the Pope has been reduced to constitute himself the captive of revolutionary Italy. Still, in spite of her misfortunes and the humiliation of her head—partly, perhaps, because of them—we can understand how the Church should have retained the hold she has always had on the hearts of vast multitudes of the faithful. Waiving comparison of creeds, so far, at least, as distinctions of doctrine go, it must be confessed that there is much in her tenets, as in her ritual, which recommends itself strongly to those who have been trained to hereditary faith. If you choose to mistake their essential spirit, her tenets tempt you

to a compromise with easy living which is sufficiently seductive to those who would willingly make the most of both worlds. Still more strongly does the Church assert her supremacy over those who are poor and ignorant, but earnestly devout. She troubles them with no critical researches into subtle distinctions of saving doctrines; but she imposes her teaching with an authority that must not be questioned. She bids them believe blindly and be safe. She relieves her votaries of all responsibility, stipulating merely for their continuance in that childlike faith which has been handed down to them from father to son. Then she dispenses them from all efforts of the imagination to realise abstractions which are dim to the eye of sense. She approves the use of visible symbols which represent ideas it is difficult to grasp. In Brittany, after a general demolition of crosses, you still see them standing at every crossway. In the Tyrol and the Austrian provinces, generally, a group of the Crucifixion, or a figure of the bleeding Saviour, hangs over every fountain and in every market-place. The Austrian provinces and Brittany are exceptionally Catholic, but it is very much the same all over Catholic Europe. Everywhere we see the peasants bending in adoration before those figures at the wayside shrines. To dull minds, not easily susceptible to abstract impressions, oppressed with sordid cares or worn with the struggle for existence, these figures are eloquent of the most consolatory doctrines of the Church. Then, in times of extraordinary trials and troubles, ordinary devotion grows into exaltation. The people recognise the finger of Providence in their sufferings. They are ready to see signs and warnings everywhere, and eager to welcome the supernatural indications of relenting mercy which are vouchsafed in answer to their prayers and penances. Then follow the pilgrimages to neglected shrines, and rumours of celestial appearances which bring new sanctuaries into popular repute. The facilities of modern travel swell the ranks of the faithful. The clergy and the railway companies organise excursion trains to holy grottos and meadows hallowed by apparitions of the Virgin. The excursionists rally at Paris, to be blessed at the Madeleine, and despatched from the Bordeaux terminus; sacred chants go up from their carriages, the pilgrims take handbags under their seats and refresh themselves in company at the *tables d'hôte*. Nor is there anything very unnatural in it all. It only shows that the Church has still her hold on her people, and that the marvellous work of human polity Macaulay writes of has recruited the railway administration to her service, as she has recruited many other modern ideas. We can understand such educated and in-born faith indulging itself in what may seem to many of us extravagances. But the telegrams from Rome of yesterday and to-day supply a more startling commentary on Macaulay and his speculations. We are informed that one hundred American pilgrims disembarked on Monday at Civita Vecchia. The party consisted of a couple of bishops, thirty ecclesiastics, and sixty-eight laymen. They were welcomed cordially, as they well might be, by an Italian bishop and a body of students. They attended mass at the Cathedral, they partook of breakfast at the hotel, and subsequently they set out on their journey to Rome. The Pope received his visitors yesterday. Here, indeed, we have the Church recovering in the New World what she has lost in the Old, in a sense Macaulay never dreamt of.

He was thinking of the wild Indians she baptized in hordes, "between the plains of the Missouri and Cape Horn," asking them few questions as to the grounds of their new belief. But those Americans who are gone to Rome represent the race which has replaced the Indians—a race which prides itself above everything on shrewdness and precision of thought, and on its contempt for antiquated prejudices and superstitions. The Americans, as a nation, are the last people in the world to accept a creed because it pleases their fancy or excites their imagination—to take up with Old World superstitions as a specific for anxiety. As an eminently practical people, they are used to judge of institutions by their fruits. They have witnessed the effects of the free institutions of their own country. They are familiar with the signs of commercial and industrial prosperity in their great cities, with the fertile farms and fruitful orchards of New England, with the struggles of the pioneers of civilisation in their back settlements, where nature is always vanquished. They have seen the members of new-fangled and most outrageous creeds earning, at least, the consideration of their neighbours by their indefatigable assiduity in worldly matters. Judging of religions by the results of their teaching, conceive the impression made upon these intelligent strangers by their landing at Civita Vecchia, and their journey to Rome. Civita Vecchia, till the other day, was the port of the Papal States, and is the harbour where sea-borne pilgrims for the sacred shrines have disembarked from time immemorial. The buildings, erected or restored "by the munificence" of successive pontiffs, as the inscriptions bear, are slowly crumbling to decay. The foul harbour is surrounded by filthy streets; the church where the pilgrims attended mass was doubtless the best cared-for edifice in the place, but its porch is beset by swarms of able-bodied beggars. Beyond the town the railway passes through solitudes. A country which once was rich and populous has been gradually given over to desolation. The sheep and cattle seem in as miserable case as the stray peasants who tend them. The rare hamlets are stricken with fever and poverty; the demon of malaria is in the ascendant everywhere; and yet the strips of fruitful market garden under the walls of the city show how much of the misery is due to misgovernment and neglect. We should be curious to confess these American pilgrims when they have accomplished their pilgrimage. Possibly they may have already come to the conclusion that, if they desired to avoid disillusion, they had better have stayed at home.—*Times*.

VII.—ROMISH POLITICAL INTIMIDATION.

THE judgment of Mr Justice Lawson in the Galway petition, by which Mr O'Donnell, the priests' candidate, is unseated, is of course bitterly, passionately, and unscrupulously denounced by the Papal Brigade, but it satisfies the majority of Irishmen, and shows all of us how active, cunning, and unprincipled the agents of the Papacy are in carrying on their aggressive work. If any Protestant has been deceived by the oft-repeated falsehood that Rome to-day is not like the Rome of yesterday—that the Papacy is no longer a foe to human freedom and the rights of man, let him read Mr Justice Lawson's judgment.

Rome still adopts the principles of the Inquisition. Happily, she has not power to adopt the practice thereof. The weapons of the torture-chamber are no longer available, but she pursues the same unholy end by other means.

At the late Galway election there were two candidates—Mr O'Donnell and Mr Joyce. The former was elected, and his return was petitioned against, and, as our readers are aware, Mr Justice Lawson has declared the election void: Mr O'Donnell was not duly elected; that he was guilty by himself and his agents of undue influence, and that the Rev. Peter Dooley and the Rev. Martin Cummins were guilty of undue influence and intimidation. The first point that attracts attention is that Mr O'Donnell was formally recommended to the electors of Galway by Archbishop Manning. What would be thought of the Archbishop of Canterbury if he gave a letter of recommendation to a candidate for a seat in Parliament? He would be gravely and justly censured for making an improper use of his ecclesiastical influence. The Roman Catholic ecclesiastic exercises despotic power as well as influence. The superstitions of the Church of Rome have darkened and enslaved the minds of those within her pale. Unless a man believes that the priest has power to bind or to loosen, to open the gates of hell and to shut the gates of heaven—that the priest can alone by certain acts or words save the soul—that even the redeemed depend to a great extent upon the indulgences and prayers of the Church as to the length of time they will suffer the minor torments of purgatory. When such a person, who claims to exercise divine authority and divine power, recommends his dupe to do this or the other, command will be most likely obeyed. When Archbishop Manning recommended Mr O'Donnell, the Galway people not unnaturally thought it was a religious duty to vote for the ecclesiastical nominee. If it was not a matter of religion, it is not likely that an Archbishop would interfere. Why should he do so?

The Romish bishop of the diocese was disqualified from taking any part in the election, because he had been on a former occasion reported as guilty of corrupt practices. But he did interfere in the election, though in such a manner as not to involve a legal penalty, the judge remarking that "he could not condemn a man for having violated the spirit of the law who had not actually broken the law." The bishop read, punctuated, and altered a letter composed by Father Dooley, which letter the judge describes as being "as obnoxious and false a libel as ever was published, insulting the memory of the dead—insulting Mr Justice Keogh;" and he also said "it would be difficult to surpass the libellous malignity of that letter." Still the agency in the case of the bishop was not legally proved, and therefore his shameful proceedings did not affect the issue.

The Vicar-General and the clergy affected no concealment. They addressed meetings of the electors. They canvassed the electors. They were the election agents of Mr O'Donnell. Surely that ought to be enough to void an election. How can an election be free when a priest who asserts that he can bestow salvation or withhold it, who can send a soul to hell by refusing to administer a sacrament, calls on the elector and urges him to vote for a particular candidate? But, as we read the judgment of Mr Justice Lawson, that fearful and scandalous intimidation would not have vitiated the election, and we do not hesitate to say

that the law ought to be amended to meet such gross instances of Romish oppression.

But there were many distinct acts of intimidation proved. On the polling-day voters were obstructed by priest-led mobs, and Father Dooley enjoined Mr Joyce's voters as they went to the poll to mind their conscience. Mr Justice Lawson thought that if there was a new election, the clergymen (those who voted for Mr O'Donnell) "would decline the office of election agents, and follow the example of some of their own brethren, who on this occasion recorded their votes quietly, and expressed their disgust at the conduct of the others who disgraced their sacred calling." We are afraid that the good wish of the Judge will not be realised, but certainly if the law as it stands is not strong enough to crush Romish political intimidation in Ireland, the law must be strengthened.—*Weekly Review (London)*.

VIII.—THE GENERAL SYNOD OF THE ROMAN CATHOLIC CHURCH IN IRELAND.

(*From the Hour.*)

THE announcement of the arrival of a rescript from Rome for the assembling of a General Synod in Ireland is a matter of more significance than may at first appear. Assemblies in the nature of National Synods are but rarely called by the Roman Church in the present day. It is one of the many points in which Rome has usurped the powers of the local churches, that the assembling of these Synods entirely depends upon the will of the Curia. The Irish Bishops meet in conference every year, but their resolutions have no binding effect as ordinances of the Roman Church in Ireland, though they may be practically enforced by means of the large arbitrary powers which the Bishops have gradually acquired. A Synod, however, assembled by the Pope, and including the Bishops and the heads of the monastic orders in Ireland, has full legislative power, and where the Papal influence is strong, may be used with great effect in furthering the process of thoroughly Ultramontanising the priesthood and laity. When the last Irish Synod was called, in 1851, this process was only just begun. Up to that date the Gallican tendencies of the Irish priests had been freely encouraged, with a view to disarming suspicion in this country. To introduce the newest Roman policy, Cardinal Cullen had been appointed Roman Catholic Archbishop of Armagh in 1850; and the Synod of Thurles was called to advance the same objects, its immediate business being to procure a condemnation of the Queen's University then just established. It was only by the free exercise of Cardinal Cullen's influence as Papal Legate, that the desired object was attained by a majority of one. Since that date the Roman Episcopacy in Ireland has been uniformly recruited by the nominees of Cardinal Cullen. In every part of the world the Roman Church has been in recent years strengthening its internal machinery. The Vatican Council gave the Pope almost absolute power over the Bishops. Provincial Councils have been busy in America, France, and elsewhere, making the bishop absolute over the priest. The case of Father O'Keefe shows what

serious embarrassments may arise to the Bishops of Ireland whilst the shadow of independence is left to the priesthood—whilst the Gallican doctrines of former times are not formally repudiated. There is nothing which is more likely to mislead the public than the notion that the Roman Church is not a living active organisation. Its position is constantly discussed, as if its policy and machinery were just the same now that they were three hundred years ago. Its ultimate object, the subjection of the whole world to sacerdotal dominion, no doubt remains unchanged, but the mode in which it pursues this end is changing every generation. The advent of Cardinal Cullen in Ireland and the meeting of the Synod of Thurles marked a new era in the Irish Roman Church, and no public man could deal with Irish affairs satisfactorily without carefully noting and weighing the characteristics of this new period. In the same way the assembling and the proceedings of this new Synod will deserve the attention of the public. Not that the public will be able to affect its decisions, or would be wise in attempting to do so. The Synod is called into being by the will of the Curia, and the public will note the legislation it adopts as marking the new conditions under which the Roman organisation is henceforth to pursue its career in Ireland. We are told that the legal decisions in reference to the Galway election will come under discussion. It is preposterous to suppose that a power which is encouraging its adherents all over the world to plunge into political intrigues is seriously inclined to check a similar policy in Ireland; but arrangements may be adopted by which this policy shall be pursued more systematically and decorously than hitherto. Many changes of this kind will, without doubt, result from this Synod, the assembling of which is of great significance, called as it is by the power which claims to divide with the Queen the government of Ireland.

[To the Editor of the *Armoury*.]

SIR,—The Roman Curia has issued a mandate to Paul Cullen to convene a National Synod or Council for the consideration of ecclesiastical matters in the Irish Latin communion. No assembly of this kind has been held since the Synod of Thurles in 1850. Among the questions to be discussed are the one raised in the O'Keeffe case as to the law declaring illegal all bulls and rescripts from the Bishop of Rome; also the relation of conventual houses to the State, the legal disabilities of the Jesuits, the influence of the clergy at contested elections, and the claims of Papists as to university and primary education. The date of the Synod will be fixed by Paul Cullen, who is "*pars ipsius Papæ*," and member of the Inquisition *ex officio*, according to Roman canon law. It will probably be held in Dublin about the end of July or the beginning of August.

I suppose our Government will take the opportunity afforded to consider its decisions, which are sure to be in an Ultramontane direction, and to have effect upon legislation. The question of "*Papal Dispensations*" calls for our rulers' consideration at the period of the Synod.—I am, yours faithfully,

ROBERT A. TAYLOR.

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NEITHER of the MEMBERS for HULL took part in the Division on 2d June upon Mr CARTWRIGHT's Resolution condemning the conduct of the Irish Commissioners of National Education in regard to the Callan Schools, as inconsistent and not in conformity with precedents, or with the spirit of the Board's Regulations: but C. M. NORWOOD, Esq., replying to Mr G. C. HUDSON, Agent of the Hull Protestant Institute, said—"I am ill, and much fear I shall be unable to be in the House of Commons this evening; but I have informed Mr Cartwright that I shall support him with my vote, if able to do so."

Neither of the Members for Hull took part in the Division on 12th June upon Mr NEWDEGATE's Motion in reference to Conventual and Monastic Institutions.

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ALSO,

REPORT of MEETING in BERLIN on 7th February, in response to the above. With Fac-simile of the German Emperor's Letter to Earl Russell, and of the Address of Thanks signed by Count Moltke, Marshal Wrangel, Prince Hohenlohe, and other eminent men of Germany.

Edited by G. R. BADENOCH, LL.D., Hon. Sec.

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